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TUNNELS

under the

PACIFIC

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I dedicate this pamphlet

To those in this country, who have been so friendly since I came to this country with my family, April, 1917, and who have not only made us forget that we are in the strange land, but made us feel quite at home in living in this country.

Also to those in my homeland, who always pray for us, and are earnestly waiting any news from me, to whom, against my wish, I am likely to neglect to write, about whom I am always thinking, and for whom I have never forgotten to pray.

Not least, but last, I thank Miss Lane, of Franklin School, Englewood, for her kind advice and corrections on my English, and also Dr. Sailer, of the Teachers College, Columbia University, for his valuable suggestions in my first daring plan of writing this pamphlet in a foreign language.

HISAAKIRA, KANO.

Englewood, N. J.,

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TUNNELS UNDER THE PACIFIC

CHAPTER I

INTRODUCTION

Blood is thicker than water, but understanding is thicker than blood.

There is little intimacy even between nations of the same stock unless understanding exists among them. Intimacy between different nationalities is impossible until they understand one another.

Tunnels under the Pacific Ocean; a tunnel of thought to connect the United States of America with Japan is vital to maintain peaceful and friendly relations between the two countries. At no time in past history have these countries needed to be more friendly than at present when the ocean between them is apt to be widened.

It has been said that a treacherous German plot was made to separate us or at least to make us less and less intimate. No doubt some Germans planned to separate us, yet many intelligent and clear-sighted people of both countries know that the United States and Japan are too far apart in their ideas to be understood by each other, even though there were no Germans.

In spite of the fact that among the 20,000 visitors to Japan each year from foreign countries, 5,000 are Americans; in spite of the fact that 400 American missionaries of various Christian denominations are staying in Japan among 800 foreign missionaries in that land; and on the other hand, in spite of the fact that Japanese immigrants on the Pacific Coast of the United States of America and the Sandwich Islands number over 180,000, which are 25 per cent. of the Japanese people who are abroad, and in spite of the fact that 700 young Japanese students and business men are on the East Coast: there is less understanding between the United States of America and Japan, while more understanding exists between the European countries and Japan although less people communicate.

Number and quantity are not always commensurate with the quality.

Let me explain why, in each of these cases, one nationality does not help the other to a deeper understanding, and how they will be better able to contribute in constructing the tunnel.

Economically, neither Japan nor the United States of America can easily do without the help of the other; for example, even the office girls and the factory girls in this country wear the Shinshu or Joshu silk, and the Japanese farmers in most retired localities wear the Sea Island cotton.

Moreover, to keep the Pacific Ocean eternally safe is the right as well as obligation of both countries from the standpoint of humanity.

For this noble purpose, let me propose some constructive suggestions, and make several criticisms on the above four elements so that they may improve their attitude or ways and help to make the tunnel under the Pacific a great success.

CHAPTER II

AMERICAN SIGHTSEERS

I appreciate the American sightseers who always expatiate on the beauty of the Japanese scenery.

To speak the truth, the more I love Japan, the more I am dissatisfied with the present conditions of Japan. Almost all social, political and economic conditions should be reformed. Therefore I feel rather thankful when I hear from those who return from Japan of the good impressions of the Japanese scenery—the only thing in Japan which I desire to be preserved without alteration.

But, at the same time, I cannot help feeling somewhat lonely and friendless to hear them say, "Oh, Japan is a beautiful country!" or "Japanese scenery is really wonderful!" and have no other impressions. They can tell about Mt. Fuji, Nikko shrine, Hakone, and Kamakura. They stayed mostly

in European style hotels where English is spoken. They traveled by trains and automobiles as quickly as possible. It is next to impossible to hear from them anything about the intellectual or spiritual side of Japan. They have seen the Buddhist temples built several centuries ago. They admired the big bronze Buddha erected when Buddhism was in full bloom ten centuries ago; but they have not observed the spiritual tendencies of the young Japanese people at present and how Christian ideas have existed in Japan before Christianity was introduced there.

Very few of the visitors to Japan can read our newspapers and periodicals, and fewer still can open the treasure house of our voluminous literature, saved and developed during the past sixteen centuries. They do not even attend the Japanese Christian churches, which are slowly but steadily developing. How can they understand the real Japan and Japanese?

They go simply to enjoy the flowery country, to devote themselves to the beautiful scenery and to the places of interest. I know it is impossible to hope that every American visitor or resident in Japan be like Dr. E. S. Morse, who is the only expert for the Japanese pottery in the world, and who has learned the Japanese people in surprising thoroughness and accuracy during his stay in Japan of half a dozen years.

A little superficial knowledge does sometimes more harm than complete ignorance.

In my visit to the places of historical interest in the New England States, I was not only interested in the Pilgrims' landing place, Emerson's study, Bunker Hill, and the witch house, but also learned much about Japanese arts at the Museum of Fine Arts, Boston, and the progress of the Japanese civilization by the valuable and systematic collections of the Essex Institute, Salem. It came to my mind that it would be a great help for our people if we had an American museum in Japan to introduce American history and America of to-day.

The American sightseers will, without doubt, be better prepared for their trips if they will visit those two museums.

I also recommend the following books to those who are interested in knowing about Japan:

1. Dr. E. S. Morse: Japanese Homes and Their Surroundings. Boston.
2. Mrs. Basil Taylor: Japanese Gardens. With pictures of Walter Tyndale. New York.
3. J. I. C. Clarke: Japan at First Hand. New York.
4. Kanzo Uchimura: Representative Men of Japan. Tokyo.
5. Kenzo Wadagaki: Stray Leaves. Tokyo.

No. 1 gives full explanation of Japanese life.

No. 2 explains some idea of Japanese gardens.

No. 3 gives recent and correct information about all sides of Japan and her people.

No. 4 illustrates Saigo Takamori, as a founder of modern Japan; Uesugi Yozan, as an ideal feudal lord; Ninomiya Sontok, as a peasant saint; Nakae Toju, as a village teacher; Saint Nichiren, a Buddhist priest.

No. 5 is helpful in giving some idea of Oriental literature.

CHAPTER III

AMERICAN MISSIONARIES

Many good friends of Japan can be found among the American missionaries to Japan.

No one can deny the great contributions in introducing the Western culture to Japan by those American friends: like Mr. Clark, who taught Bible as well as the science at the Sapporo Agricultural College at the beginning of Meiji era; or like Mr. Hepburn, who first made the English-Japanese and Japanese-English dictionary, and introduced so-called Hepburn's "romaji" to the Japanese language, which method of spelling we are at present using with great convenience;

or like Dr. Peeke, who preached not only by words, but mostly by showing what a real Christian home is.

All Japanese, Christian or non-Christian, appreciate the introducing of Japan's good characteristics to this country and in vindicating Japan's position. This has been done by Dr. Reischauer in his study of Buddhism in Japan; by Bishop Harris, Dr. Teusler, and Dr. Gulick, all of whom have helped in promoting American-Japanese understanding.

When we think of so many missionaries who endured the privations and hatred in the friendless heathen land, we cannot help feeling the greatness of God's love. Without the love of Christ, such sacrifice is impossible.

We Japanese could but feel thankful toward those sincere friends of Japan. I give my prayer daily to my country, but often feel quite pessimistic for her future.

We have many good friends of Japan among missionaries, but the majority of Japanese people have little good feeling toward them.

Let me give five reasons:

1. Jesuit priests were sent from Portugal 450 years ago. Their object was understood later by the feudal lords to be the aggression of the territory. The Buddhists joined the opposition movement and caused the serious religious civil war at Shimabara. The feeling of terror and prejudice exists toward Christianity till now. The traditional "Kiristan bateren" which means Christian father in Jesuit, are still words of contempt and fright.

There are many who dislike Christianity traditionally mixing up Jesuit and Protestant. If we wear colored glasses, everything in the world is tinted alike. With the glass colored with prejudice and disgust, the missionaries to Japan often have to stand under illogical and mistaken criticism. Their faults are exaggerated.

2. Century after century, Japanese people have thought about religion more seriously

than Americans. Not only that, asceticism has been believed to be the important step to become Buddhist preachers, and enjoyment, however innocent, has been believed to be a thing which should not be indulged in by religious workers.

Most American missionaries believe it necessary as well as right to perform their divine work preserving their natural life as long and as enjoyably as possible.

It is a matter of principle. We cannot tell which is right or which is wrong. But these differences of opinion towards religious training often cause misunderstandings. One of the things American missionaries unconsciously do to cause misunderstanding among the common Japanese people is to take a long summer vacation. It seems luxurious to them that almost all American missionaries spend several Summer months at Karuizawa, one of the best Summer resorts, while few Japanese Christian preachers, French and Russian Catholic ministers take such vacation, though I think some vacation is necessary for recreation for those who occupy themselves in religious works. Most spiritual workers (Christians as well as Buddhists) in Japan are doing their best in spreading their doctrine in summer, when all schools close and students have more time to think about religion. To the Japanese people, whether Christians or non-Christians, these questions arise: "Are they not sent to spread the Gospel?" "Are they not preaching to us that we all must give up all worldly desires, so as to have eternal peace in another world?" "Contrary to their preaching, are they not seeking their own enjoyment?" "Have they not come to Japan for sightseeing, using the money of the missions?"

I know an American lady missionary who determined to live alone in the Southern Kyushu until she dies. She wept in telling me that many American missionaries prefer to live near big cities so that they have more chance to be in company with their friends.

I once made the above criticism to an American friend who answered me laughingly that such thinking was the old faith; modern Christianity is faith as well as enjoyment. I would rather be an old believer than a new believer, for I have more peace in my mind than that American friend.

The work of the Salvation Army in Japan is developing with rapid strides because they are more in sympathy with the Japanese people than missionaries, solely because they are more self-sacrificing and self-devoting.

The Japanese people call the degenerated and worldly religious workers "Namagusa bohzu," which means fishy bonze. The Buddhist priests were vegetarians from a philo-biological point of view. Since they began to degenerate, they started eating fish secretly and people ironically and despisedly call such degenerated priests in that way. This shows that the Japanese people, though they are becoming more worldly and more materialistic, are like ancient Pharisees, very clever in criticizing others, especially in metaphysical matters. They do not pay any respect to the preachers of any religion if they think that the preachers' conduct is different (however little) from that which they preach.

3. Many hypocrites are found among the so-called Christians in Japan. I sometimes feel more in the midst of ravening wolves when with Japanese so-called Christians than when I am with non-Christian people. Oftentimes more reliable men are found among the non-Christian people than among the Christians. I have not yet investigated the reasons why. Some missionaries may be able to tell. The hatred toward such hypocritical Christians is a great hindrance to the mission work in Japan.

4. The increase of the members of the church and of the Sunday-school children is counted of more importance than their quality by most American missionaries. To me it looks as a failure. Religion is a matter of quality, not of number or formality. To

make one good Christian is more effective, though hard, for propagation than to put many heads together for religious talk. One good believer is a real "mustard seed."

This attitude of the missionaries of thinking the number more than quality dissatisfies the many thoughtful Japanese.

5. Some American missionaries reported to America in an exaggerated manner account of the dark side of the Japanese people regarding their immorality and defect in their mode of living and their customs. Some of them quoted that all men of Japan go to the licensed quarters; or all women are treated like slaves; or polygamy is the common custom; or lack of the sewerage system in the Japanese cities makes them so unsanitary that they are not fit to live in. In that way they wanted to impress their people and the mission of the necessity of their work among the heathen, just as the Liberty Bond committee quoted the cruelty of the Germans, and the need of American aid to the Allies. Their motives are perfectly right. But Japanese people cannot help feeling displeased and indignant when their faults are pictured greater than they actually are.

However, the changeless kind conduct toward the people of Japan, happy and contented sweet homes of the missionaries these forty years, together with the strenuous continuity of their propagation, are winning the good faith of the Japanese people. The Japanese people, however hardened they are, begin to understand Christianity, begin to distinguish the quality of the preachers, begin to be able to know there are real followers of Jesus Christ, and nominal or hypocritical believers among the so-called Christians. Christmas is becoming popular in Japan year by year.

If American missionaries had studied Japan and Japanese more thoroughly, they would have been able to preach more effectively.

I have met no American missionaries in Japan who live just like Japanese people,

although most Belgian missionaries in East Mongolia, and some German missionaries in North China live as the Chinese do. I think it is necessary for the American missionaries to live just like Japanese at least one or two years, not because it is directly effective for propagating, but because it is a great help to understand Japanese people.

Since I came to this country, I am trying to live just like the people of this country. My wife has never cooked Japanese food. We have been doing according to every custom of this country. We are trying to associate with as many kinds of Americans as possible and with as little Japanese as possible. My one and a half years experience proves that I have learned much more about the people of this country than some Japanese friends who live in a different way.

Most American missionaries in Japan speak the Japanese language very well, but they are not such good scholars of the Japanese language and literature as some Russian and French Catholic missionaries; for example, the Rev. Raguet.

Our people have had a moral and religious training for sixteen centuries under the leadership of Buddhist preachers and the teachers of Confucianism. Most of them were great scholars of deep insight and literary attainments. Even now we pay little respect to Christian missionaries unless they are great scholars and men of lofty character.

The books of Carlyle, Ruskin, Emerson, Shakespeare, Goethe, Schiller, Tolstoi—all old and contemporary writers in Europe and the United States—as well as Chinese and Indian books, are loved and read by most Japanese students, in their original language or in the several kinds of Japanese translations. They investigate these books with much zeal and thoroughness and try to grasp the highest meaning in them.

Christian preachers in Japan should have the same resolution and purpose and experience the same difficulties as the Christian Apostles in Greece, when Stoics and Epi-

curians were watching and criticising them at an early period of the Christian Era.

To be a Christian in Japan has a different meaning than to be the same in this country. Christians, whether Japanese or foreigners, must stand under the same criticism of the non-Christian people. Three hundred thousand Japanese Christians (about 100,000 are Protestants) speak and act as the Christian fighters among 65,000,000 heathen countrymen. All Japanese Christians experience at least once in their lives the words of Christ in Matthew, x, 34-37.

The missionaries have little chance to be in touch with the most refined and intellectual circle in Japan and hence fail to inform Americans that Japanese people have had some spiritual training similar to Christianity for generations. We Japanese have been taught generation after generation at least eighty per cent. of what the Testament teaches. Japan has its own ethical and spiritual ideas equal to Christian nations. I firmly believe that Christianity is the only religion which can save modern Japanese people. But Christianity must stand upon the old Japanese spiritual foundation and not attempt to supplant it.

The missionaries to foreign countries should make a study of the inner history of the people, for Christianity should stand on the spiritual ideas of each nationality and to some extent it can be transformed in different countries, just as we notice the points of difference between England and America, even in the same Episcopal churches. I know many verses in the New Testament which we Japanese Christians can better understand and are endeavoring more to apply to our home life than many so-called American Christians. I wonder whether most American missionaries have noticed it.

The Bible is indeed the Book of all humanity. It should not be monopolized by one nationality or one race. It is so profound.

Moreover, two important phases of missionary work in less civilized countries—

schools and hospitals—are not so pressingly needed in Japan as in China, Persia, India, Arabia or other uncivilized countries, if their object is merely to help intellectual development and to cure physical ailments.

All Japanese children above six years of age are by law compelled to go to school. There were only 1.8 per cent. above six years of age uneducated in Japan in 1916, while in the United States 7.7 per cent. above ten years were uneducated in 1910, and in Great Britain 1 per cent. in 1904.

I once met one of the professors of Columbia University after his trip to Japan. He regretted that this country could not send the students to the Imperial University of Tokyo, being hindered by the difficulties of the language and the letters. It is true that we have to commit to memory more than two thousand five hundred Chinese characters, fifty Japanese "Kana" and "Hirakana" letters instead of twenty-six Roman characters, which is a very difficult thing. But when I was in the College of Law of the Tokyo Imperial University, I saw a Russian student in the College of Literature studying the Japanese literature of the middle ages, who spoke and read as fluently or rather more accurately than the Japanese student. Is there no way when there is a will?

American people are as ignorant about the things outside of their own country as Japanese people; for example, some American people wonder whether there are any schools in Japan, and most Japanese believe that almost all Americans are highly educated and refined as the American Ambassador. I do not discuss here whether it is beneficial to send American students to Tokyo or not, but I can say that there are several universities in Japan as high as, or in some respects higher than Harvard, Yale, Chicago and Columbia in their academic work, but there are no universities in Japan which give the students culture and character like Cambridge, Oxford or Princeton. This lack of culture will, some time, do harm to Japan just as German "Kultur" is doing harm to its own country as well as to the world.

What is lacking in the educational world in Japan at present is high education for women. The highest woman's schools are the higher Normal Schools at Tokio and Nara, but these are not as high as Smith, Vassar or Bryn Mawr.

I believe the time will come very soon when Japanese people will awaken and will establish higher educational institutions for women, which will elevate woman's position in Japan.

As for hygiene institutions, there were in Japan over 1,000 hospitals, 43,000 doctors, 3,000 dentists, 6,000 pharmaceutists in 1913, not including any charitable institutions. The Japanese Red Cross Society, established forty years ago, has its hospitals and training schools for nurses in every one of the fifty-two prefectures and several hygienic laboratories.

So the field of the foreign missionary work is limited to the spiritual side. Unless they are men of highest character and ability as well as profound knowledge, they will have little work to do.

There is nothing more important in Japan than the spiritual awakening of her people. Since Japan opened her gate to the Western civilization, she has been so busy in importing its material civilizations, its administrations, its educational and military systems, that she could not notice there is a great spiritual foundation called Christianity. They even forget that their own civilization had been built on Buddhism and Confucianism. But, can we take these two old spiritual bottles for the new wine of civilization? No, it is Christianity only that can save the spirit of the Japanese people.

Christians in Japan, both American and Japanese, both missionaries and laymen, should make twice or three times the effort in propagating Christianity. I was much moved by Dr. Speer's preaching in the First Prebyterian Church in Englewood last November, showing that the corruption of Russia was not caused by German tricks, but by the misinterpretation of American democ-

racy. Things American, good and bad (gyokuseki konko) are rushing into Japan. Are not Japanese people misinterpreting the American democracy? It is impossible that American democracy stands without Christianity. Democracy without the self-awakening of the nations—in other words, democracy without Christianity—is the menace to every country. The world democracy is the goal the present humanity is striving to attain. The democratic movement is becoming greater year after year. The greater the movement becomes, the greater the responsibility of the Christians in Japan.

Last summer we had a rice riot in Japan —the first economic and social disturbances in our country. The social and economic unrest is universal all over the world to-day. But the unrest is greater in Japan than in any other country, because the people lack the calm and resigned spirit. Spiritual awakening in Japan is as much as, or more important than the social and economic reconstruction.

Every difficult problem Japan of to-day is facing, is sure to be solved by Christianity as in other countries.

Japan needs the best American Christian workers who help and encourage the 1,600 Japanese Christian preachers. Japanese Christians want to hear the preaching of the best American missionaries. We need not any inexperienced young missionaries who are just graduated from the religious schools. I hope the American missions of every denomination will send a few first-class preachers instead of hundreds of ordinary missionaries.

We want the missionaries from this country only of high character and personality—men whose presence is preaching itself. When they preach, they can get excellent interpreters. To master the Japanese language is not the first importance to be a missionary to Japan to-day. Preaching through a good interpreter is more impressive than the preaching of the American missionaries in the Japanese tongue. Not

only that, Japanese Christians are always ready to welcome the best preachers from this country through their own ears which have been prepared with the English language.

We must remember that the true Buddhists are always good friends of the true Christians. The true Buddhist homes are as sweet as the true Christian homes. Christianity is the only religion that can save Japan, not because the other religion is inferior to Christianity, but because it is the old bottle for the new civilization. Personally I have Buddhist friends who are by no means different from my Christian friends.

I feel it a great disgrace that most Japanese churches are still receiving big amounts of money from this country for their expenses. Modern Japanese churches were built by the kind hand of the American missions. We all feel thankful about it. They were nursed and have grown up. It is now time that they should be standing alone. American missions as their nurse and educator should now teach them to be independent, otherwise they will be spoiled. In my opinion, churches as well as individuals can never be spiritually independent unless financially independent. Japanese church workers should know that God never lets them lose their livelihood by doing right and working for Him. It is now time that Japanese churches get rid of their beggarly spirit. I know that the financial help of the American mission is not an important matter for a wealthy country like this, but I fear the spiritual bankruptcy of the Japanese churches, if they continually rely upon foreign missions in financial matters.

It is my earnest hope and prayer that the day will come when Japan will send her good preachers like Uchimura of Kashiwagi, Azegami of Togane, and Miyagawa of Shinshu to this country, and also invite big Americans preachers like Dr. Speer, Fosdik and Coffin to Japan at our expense.

In the September number of the "Seishono kenkyu" (Bible Study) I found a most de-

lightful article. The foreign missionaries in Japan, except the Congregationalists, invited Kanzo Uchimura to Karuizawa to hear his preaching. He spoke in English at the auditorium there, before 400 foreign missionaries, mostly American, on the subjects, "Bible Teaching in Japan, Emphasizing the Second Coming of Christ" and "Forty Years of Christian Belief, Emphasizing the Second Coming of Christ."

It is great encouragement for every Christian worker to hear his preaching. He has devoted his life entirely to Bible study, with the comment of Nature and his own experience as a Christian fighter. He is entirely independent both spiritually and economically; in other words, entirely dependent upon the Father and the Son.

There is one more interesting phenomenon in Japan this year. While so many graduates of mission schools are entering business, thinking that it is wiser to be a millionaire than to be an evangelist, several "hohgakushi" (graduates of the College of Law of the Imperial University) started the Layman's Mission movement last May. The promoters are Tamon Mayeda, Kiyoshi Kanai, Takeshi Fujii, T. Ishikawa and several other young men. This movement is attracting much attention among the intellectual circle of Japan, doing more effective work than the ordinary missionaries.

The above two events are, I think, the dawn of a new Christian movement in Japan.

In closing this chapter, I like to hope that Japanese Christian workers, especially churches, will forever maintain their attitude of standing aloof from worldly affairs. We, Christians, must always point out the defect of the country and society, and try to elevate them to the higher end from the spiritual point of view.

When Buddhism first entered Japan some dozen centuries ago, there was great opposition toward it. The Buddhists were persecuted. But the Buddhists at that time were strong in faith and pure in their living.

When the Buddhist won, and all the Imperial family converted, and some of them called themselves "We are the slaves of the 'sambo'" (Buddha, Creed, and Priest), the degeneration of the religion began.

Whenever the religion united with the political power, it was the beginning of corruption.

Heaven forbid that Japanese Christian churches ever help their government at the time of any war. Let our churches be always the alarm bell of the spirit of the nation. Religion has its power, its authority, its mission as long as it is the "Bokutaku" (Spiritual Leader of the world).

APPENDIX TO CHAPTER III

While I am writing this chapter, I begin to feel guilty for not having introduced three great friends of Japan among the foreign missionaries.

1. Dr. Bachelor: English, Episcopalian, who has devoted his life in mission work among the Ainu tribes in Hokkaido, and compiled the Ainu-English and English-Ainu Dictionary, which is the only dictionary of that language, while we, Japanese have no Ainu-Japanese Dictionary. He is still in Hokkaido, is loved by Ainues as their father. He is, I think, over four score years old.

2. Dr. Raguet: Belgian, Roman Catholic, who translated the New Testament directly from Greek into Japanese absolutely independently and compiled the French-Japanese Dictionary, which is one of the best French dictionaries in Japan. All the inhabitants of one village in Nagasaki prefecture are Catholic by his influence.

3. Bishop Nicholai: Russian, Greek Orthodox, who came to Hakodate at the age of 20, spent over half a century on Japanese soil, impressed the Japanese people with what the real Christian is. Refusing the advice of his friend to go back to Russia at the time of the Russo-Japanese War, he quietly continued the work of translating

the Psalms into Japanese. His property consisted of several cents of copper and two old garments, at the time of his death.

CHAPTER IV.

JAPANESE IMMIGRANTS

There are 180,000 Japanese immigrants on the Pacific Coast and the Sandwich Islands. Most of them come from Yamaguchi, Hiroshima and Wakayama, which are far from being the intellectual parts of their country. They know how to work in the fields, but few of them had seen the big cities where young Japanese are enjoying the books of Tolstoi, Dostojewski, Isben, Maeterlinck, and Bernard Shaw's plays. They remember their province where customs and traditions of several centuries ago still prevail and believe that elsewhere in Japan similar conditions are found. Even we Japanese, while traveling in California cannot help being surprised and feeling sorry to find often uncultured brethren. What they report to their families and friends in Japan with much exaggeration is the material and immoral side of the United States, which Japan has already imported within fifty years, and which to all Japanese in the cities and industrial towns is quite familiar. I know Japanese immigrants in the Western States are improving rapidly both in their economical and social conditions as well as in spirit and culture. But they are far from modern ideas; what they regard as new things were, as a matter of fact, imported in Japan years ago.

Many people in the United States think those immigrants are typical Japanese and class all Japanese lower than uneducated and vulgar Italian and Russian laborers. American people, contrary to the idea of Christianity, do not treat Japanese as well as they treat Americans; in fact, not even as well as Italians or Russians. I believe it is really prejudice if American people think they are inferior to Italians and Rus-

sians. I once met an American who told me, as his great discovery, that the Japanese are bright people, a little brighter than colored people to whom liberty was nominally given and among whom lynching is still practised when they steal the chicken of the White men.

Let me describe Japanese imimgrants a little more.

Japan is a country of sixty million in population, but its area is only as large as Montana, one state of this country. Japan is densely populated by 400 to each square mile while the state of this country is populated 10 to 40 to each square mile. The increase of population is one of the most pressing problems that Japan is meeting just at present. I believe that God has made this world equal for all humanity, and it is quite unfair that this country objects to immigration from Eastern countries, which are densely populated. I say so not from the selfish standpoint of a Japanese but from that of a Christian. I admit that Japanese immigrants to this country are mostly the uneducated class in our country, but I don't believe they are more so than Italian, Russian or Irish immigrants.

Apart from the religious standpoint, Japan wants fair treatment for her immigrants for the reason of her honor. What Japan claims is not unlimited immigration from her country. Our immigrants will never flow into this country even though there were no "Gentlemen's Agreements," as they are so anxious to get back to their homeland. According to the agreement, Japan acted gentlemanly, but America does not act as a Christian in this case.

We protest against the unfair racial discrimination of a certain district. We never protest if all races are under same restrictions. It is now a matter of national honor and nothing else.

One reason, I think, this country objects to Japanese immigration is that they do not assimilate thoroughly. They stick to the old customs and traditions of their country

and they do not spend the money they earn in this country but send it to their home or save it to live on the remainder of their lives, not in this country but in their beloved old home. Italian, Russian or Irish immigrants do not wish to return to their old home as they are entirely enjoying living in this country.

Nothing is more foolish and mistaken than to spread Buddhism among the Japanese immigrants in California and Washington. Japanese people should always keep in mind that America where they settled is a Christian country, founded on the Christian principle, though many different non-Christian elements are now entering this country.

Japanese, government as well as people, should know that the immigrants are really loyal to their native land only when they well assimilate the customs of the country where they settle, are loyal to the country to which they emigrate, and never think of coming back to Japan. It is still a custom of Japan that a bride dress in white mourning attire and carries a short sword when she first enters the bridegroom's house for the marriage. She wears the mourning dress because she has died in her old home. The sword is the symbol of sacrifice as a Cross to Christians, for the bride has always to prepare to kill herself whenever she is unable to do her duty in her new home. Our immigrants must remember that they are Japanese brides to this new continent.

I believe this problem will be solved by Christianity. If they believe one God is ruling the whole universe and protects them wherever they are, they can live in any part of the world with contentment and never become homesick. I pity our own countrymen who notwithstanding in this blessed land of flowing milk and honey and of freedom, still love to go back to their poor little old country which is so densely populated, and where conventionalism is restraining human liberty. Religion is fundamental in solving this problem just like any other problems in the world.

For a good example, there is one Japanese farm called the Christian Farm in Stockton, Cal., where several Japanese Christian families work and pray. It is the best managed farm in that vicinity, and the people on that farm are most respected.

If the immigration problem is solved, many good results will follow both for this country and the Japanese immigrants.

For instance, they can establish a big State or National Bank with a capital of $20,000,000 quite easily, which is approximately the same amount they are sending to their home yearly. Several years ago, when anti-Chinese question arose in Seattle, all Chinese residents resolved to retire from the place. A protest came from financial circles of the city, because their retirement would cause the bankruptcy of several American banks as they were the biggest depositors. If all Japanese on the West Coast accumulate their wealth where they earn it, and contribute to this country by investing it, their financial and social conditions will be much improved.

The anti-Japanese problem has not arisen from the capitalist class or landowners class, but from the laborer's side. The landowners like Japanese laborers better than those of other nationalities, for they work so faithfully and so efficiently with low wages. Mr. Gompers discussed that the lowering of the wages is unfavorable from the standpoint of national economy. I quite agree with him. But there is no proof that Japanese laborers have deprived the white laborers of their work. Not only that, the special work as "picking up the grapes" and "harvesting the strawberries" can only be done successfully by Japanese and not by other nationalities. We cannot but admit that Japanese laborers are in this respect necessary to increase the wealth of this country.

The Hearst paper, which stands for the laboring class and which is also pro-German, threatens all the people of the country with the words of "Yellow Peril" which William Hohenzollern originated. This Hearst prop-

aganda is really "White Peril" to the Japanese. We fear the Hearst paper, though we like America.

I will not discuss in this chapter whether American people are able to Americanize thoroughly the unlimited flowing-in of immigrants from Italy, Russia, and Scandinavia. But time will come when they are obliged to restrict those immigrants to a certain limit that the land of Washington and Lincoln may not be spoiled.

In closing this chapter, I would like to emphasize that the immigration problem in California will be settled by religion—Christianization of the Japanese immigrants and Christian fairness and brotherhood of the United States of America.

Here I recommend two books which discuss the problem from a contrary viewpoint. I recommend the first especially to my Japanese friends because much truth is in that anti-Japanese book.

With much thankful thought for the author's friendship to Japan, I recommend the second to American readers.

1. Montaville Flowers: The Japanese Conquest of American Opinion. G. H. Doran & Co., N. Y.
2. Sidney L. Gulik: American Democracy and Asiatic Citizenship. Charles Scribner's Sons, N. Y.

CHAPTER V

JAPANESE BUSINESS MEN AND STUDENTS

There are seven hundred young business men and students in the States of the Atlantic Coast.

When Japanese students were first sent to this country, about thirty years ago, they were introduced to the best Christian people, mostly by American missionaries to Japan. They received very good impressions while they were staying in this country.

When they went back to Japan they told their countrymen that America was an

earthly Heaven established upon Puritan spirits.

The American missionaries to Japan often said about ten years ago, "Is not America the only illustration in the world of the universal brotherhood of men?" The young Japanese naturally comes to this country with great expectation.

The Japanese Government had been sending many students yearly mostly to Europe before this great War, and some of the Japanese nobility studied in England.

To the ears of we Japanese, the universities of Cambridge, Oxford, Bonn or Leipzig are more familiar than Harvard, Yale, Princeton or Columbia. Japanese students in the universities of this country, except those who are in the post graduate courses, are the students of inferior knowledge, who have not been able to enter the university in Japan and come here to get the degree of M.A. or A.B. We Japanese do not hold in high esteem those who have an American degree, not because the degree is empty, but because most Japanese who have these American degrees are not distinguished among our people. On the contrary, I have found many Chinese students in this country, who are mostly sent by the Indemnity Fund and are brighter than any Chinese I ever met in China. Japanese students in this country are inferior both in their character and knowledge to those in Japan. These Japanese students and the young business men sent mostly from the big firms in Japan, who have not a letter of introduction to a good American, have not only failed to understand this country but also misunderstand this country.

New York is growing as an economic center of the world and the international trade with Japan is becoming more prosperous. Many Japanese firms and banks are opening or enlarging their offices in this city. The number of Japanese men in business is increasing with rapid strides, especially since New York has started to take the place of London as the clearing house of the world.

One Japanese firm in New York has seventy young Japanese officers and clerks in its office.

These young business men, most of them sent shortly after they graduate from college in Japan, come to the city not only to exercise their ability in their work in the business center of the world, but also to expect to see the "Sweet Land of Liberty" about which they have read and heard, and to live there happily with good people, the descendants of the Puritans.

What a pity it is when these people feel the first shock of the Jewish bargain and transaction, and feel so unpleasant towards the attitude of the New Yorkers, so-called, "taking advantage" or "imposing" at every chance. In Japan, when one makes some concession on his part, the other party does the same. When one helps the other, it is returned at the next occasion. This idea of mutual help and of mutual concession is generally believed morally right and put in practice even in the lowest class. So, when the mistress helps the maids in the domestic work, for example, the maids try to find out something to do for their mistress's kindness. On the contrary, in this country, the more the mistress helps the maid from her kind heart, the less the maid does her work, taking advantage of the chance. All Japanese people who have homes in New York feel most unpleasant when the maid of this country takes this attitude.

I admit that all maids are mostly foreigners, but as they will sooner or later become naturalized and form one part of American people, as long as this country is a melting pot for all nationalities, this bad habit, I fear, will become a part of this nationality.

This country is a country of Christianity which teaches, "And whosoever shall compel thee to go one mile, go with him two. Give to them that asketh thee and from him that would borrow of thee turn not thou away."—Matth. v. 41-42.

America of to-day cannot be interpreted by the Puritan or Friends' spirit only, but

also with the Jewish spirit. Over two million Jews are living in this country and one and one-half million of them are in New York. I admit the contribution of the Jewish people to Art, Music, Science and the financial world. American people are proud of saying New York is the financial and economic center of the world. But if all Jews withdrew from the city, all the business would certainly stop, for most department stores, jewelry stores, restaurants, theaters, pawnshops, bankers and brokers are directly or indirectly in the hands of the Jews. It is no wonder that the state of business in this city becomes Jewish.

New York is a semi-Christian and semi-Jewish city. Jewish, in this case, is materialistic—so materialistic that they not only misunderstand the spirit of Christ but sell their Rabbi. This Jewish idea in New York City is transforming the business of the land of Christian foundation.

The transaction between this Government and the Japanese Government in regard to steel and shipping, proves this. The United States wanted to buy ships from Japan at $175.00 per ton, expecting a Japanese refusal for the low price. The Japanese Government wanted to sell at $375.00 per ton, expecting the United States to protest at its high price. Isn't that a Jewish transaction? When we compare this transaction between a Christian country like the United States and a so-called "Gentlemen's Country in the East" (Toyo no Kunshi koku) with Mr. Wilson's grand declarations and speeches, the criticism is not favorable.

The City of New York is not only Jewish but is also cosmopolitan. Only twenty per cent of the population is pure American; the rest, eighty per cent., are foreigners and Americans of foreign extraction.

Japanese visitors to this country and many business men living in the city see the restaurant and cabaret on Broadway. They enjoy its shows and plays; the materialistic, egotistic and pleasure-seeking New Yorkers they meet. They read of how a young girl

with skates was missed and after a few months her body was found under the cellar floor of an autocycle store. They read how a young and beautiful wife shot her husband, who was once a baseball player, and received the verdict of "not guilty" by making the best use of her child, etc., etc. All these sort of things, which are exceptional cases of this exceptional city, are reported to their country in every mail and some of them appear in the magazines and newspapers, as things happening in the United States. Their relatives and friends are naturally surprised over these extraordinary matters.

The young Japanese people in New York should always keep in their mind that the city is not the United States. They should investigate the good Christian people outside of the city; though comparatively small in number, they are the backbone of the nation. They should not miss seeing the real Christian homes where the wife is keeping the home wisely; the mother is educating their children, and the children are respected as the brother and sister of their parents under the Heavenly Father. They should study why most mistresses of those good homes have ample time for working for the public while they are keeping their homes so nicely on the other hand.

Since the war started the Americanization of Japan in a bad sense is great. I fear the idea of the Almighty Dollar subjugates the idea of honest poverty (sei hin). It is the responsibility of the young Japanese people in this country to study some superior methods of the country and introduce them to our home land.

Most Japanese business men come to New York, leaving their families in Japan, and live in an apartment house as a roomer with some family, but they are not treated as a member of a good Christian home. They naturally feel very lonesome after their hard daily work in their downtown offices and naturally seek light and low pleasures at night. They scarcely find the chance to be in touch with the warm and friendly at-

mosphere of the representative homes in this country. It is useless to hope that they will describe true conditions of America and its people to Japan. Besides, very few of them go to church, which is a channel for the best people of this country. It is more necessary to go to church than to have a letter of introduction, if we want to know the best class of American people.

It is pitiable that the promising young people of Japan know only one side of this country; consequently, they carry back to Japan many mistaken views of this country.

I wish the religious workers in New York would introduce good Christian homes to us Japanese. If the Japanese residents in this city can understand Christianity and Christian people through good Christian homes, the result will be as great as the mission work in Japan. At the same time, I hope for my countrymen in New York, that having the opportunity of living in this cosmopolitan city in a Christian country, they will endeavor to know the good people in this country and to be more sociable with other nationalities, and not confine themselves to the Nippon Club just as the Germans did in this city before the War.

The young educated Japanese, who gets mistaken impressions in New York, naturally reports and carries back the wrong views to Japan. Since Japan opened her country to the Occidental civilizations, the worship of European and American ideas prevails through the country. Having learned of the defects of the Western civilization, a reaction comes to the mind of some Japanese. They begin to feel that America is quite a hypocritical country—as hypocritical as theirs.

I have heard that that most beautiful story of George Washington who never told a lie even when he cut down his father's cherry tree, which is so inspiring to every boy's heart, was taken out of the text book, simply because it is a story of another country. The society for the preservation of national characteristics did this because it stood for

anti-occidentalism or pro-orientalism and did not wish such a foreign example spread among the people. I strongly protest against the out-of-date views of the so-called "old scholar" (senkakusha) of Japan, who sticks to all the old ethics and ideas and opposes every new and foreign idea, forgetting that his idea is nothing more than the imported idea from India and China centuries ago.

Americanization of Japan is welcomed only when it is with Christianity. The most pressing and most discussed problem in Japan is the democratization of Japan. But, as I wrote in Chapter III, I fear the misinterpretation of the American democracy. Japan might follow the Russian example if she misinterprets the democracy of this country. The history of constitutional law proves that true democracy is possible only when the individual is awakened; in other words, only when each person goes to Christ.

The young Japanese students and business men in this country are responsible for introducing the mistaken idea of the American democracy. The fate of Japan depends solely upon those who live in and see actually this democratic country.

CHAPTER VI

CONCLUSION

I have pointed out four elements among the people of both nations, which ought to be helpful to the friendship between them but which are really creating misunderstanding. If we go on in this way, it will not only be impossible for both nations to understand each other thoroughly, but more misunderstanding will arise between us. I cannot but quietly think that both countries are responsible in creating the misunderstanding.

While the relation between these two nations is such, better understanding exists between Japan and Great Britain, Japan and Germany, Japan and France and Japan and Russia.

Without doubt, Great Britain is the only country of the world which found out the real strength of the Japanese Army and made an alliance with Japan in 1902. The School of Oriental Studies was established in London, February, 1917, with a yearly expense of about $70,000.00. No writer in the world has so minutely and mystically introduced the inner Japan as Lafcadio Hearn, who later named himself Koidzumi Yakumo.

Germany established the same kind of school twenty years ago, to which the Japanese literator of Children's Books, Mr. Iwaya, was first sent as its teacher of Japanese language. It also has been spending $70,000.00 yearly. Mr. Gundert came from Germany to Japan solely for the object of seeing Mr. Kanzo Uchimura, our most powerful Christian writer. He translated Mr. Uchimara's books into German, rented a small house next to the Japanese Christian writer solely for the study of the Bible under his leadership.

Old Japanese wooden prints "Ukiyoye" were first introduced to the Westerners by an English artist, who found a scrap of the print thrown by the side of the Thames. The old Japanese print influenced the new French and Spanish painting in the line drawing in the 19th century. A French school of painting "Art Nouveau" had its origin in our Korin School of Painting. Several Japanese scholars were granted degrees by the German Universities, not from diplomacy but by the real value of their essays, before they drew the attention of the Japanese people. These few examples show how Europeans have always been watching and studying the inner side of Japan and its people.

I have met many Americans who are greatly interested in Japan and the Japanese, but very few who care to study them deeply, notwithstanding the fact that American merchant ships visited Japan at the beginning of the 19th century and America is the first country that opened the gate of

Japan to the Western civilization in 1854.

For the people of a small island country like Japan, the big continental countries like the United States, Russia and China are hard to understand, and vice versa. I find much similarity between China and the United States in their climate, their scenery, their modes of living, and their cooking. It is much easier for the American people to live in China just like Chinese people, than to live in Japan in Japanese style. Understanding between the United States of America and China can be attained more easily than between this country and Japan.

Moreover, Japan is more than twenty centuries old, while this country is less than two centuries old. It is one of the most difficult things for both nationalities to understand each other thoroughly. I think Europeans can understand the habit, art and literature of Japan better than American people because both Japan and Europe have their civilization, which has been built century after century; and as this country has its characteristics of new and continental, Japan has its characteristics of old and insular. The former is alive and progressive, but crude and rough; the latter is refined and conservative, but conventional and retrospective. Most people of this country say Japan is very progressive, but that is so when she is compared with other sister countries in the Orient. Japan is said to be retrospective when compared with this country.

We Japanese have tried and are still trying to find out the superiority of this country, which we like to study, but in doing so we find some defects of this country which are impossible to the Japanese idea.

If each country takes the superiority of the other, while correcting its own weak points, the result will surely be of great value to both. As the friendship between individuals is firm and continues as they find and respect some superiority of their companion, so is the friendship between two nations.

For creating mutual understanding, I think it urgently necessary to establish an institutions which may be called an American-Japanese Translation Bureau in Tokyo and Washington to translate new essays, speeches, novels, poems, sermons, information and statistics of the two countries into their own language as thoroughly and quickly as possible. This institution will be a real tunnel under the Pacific, through which Japan will understand the real democratic ideas of this country, and that the United States has something higher than its skyscrapers and longer than its railroads, so also will America learn that Japan has something prettier than its blossoms and something higher than Mt. Fuji.

If there had been such a means of communication in the past, there would be no American who believes with jealousy that Japan is as equally prosperous as this country owing to the war industry. There would be no one who would like to check the rapid growth of Japanese industry; and also there would be no Japanese statesman who could not understand the real war aim, and Mr. Wilson's high ideals of the world's democracy. There would be no statesman who would believe that diplomacy is nothing but treason. Our statesmen should believe that international ethics should evolve until the standard of individual ethics is attained. This institution should employ not only experts of the language, but also experts of science and business and art. It should publish regular magazines, music and literature and accept orders or applications for the translation of special subjects from individuals, companies, schools or missions at the actual expense.

The relations between the two nations will be quite "Pacific" as long as we understand the other's ideas and conditions through this tunnel, which will be established or organized by a small sum, if it is compared with the money the world has spent for the War even in one day. How cheap, though it cost a million or a billion dollars, would

it be to establish this institution if it helps to maintain peace between us and keep us out of war.

It is my earnest hope and desire that my Japanese and American brothers and sisters, who have any interest in our friendship, will think this over and unite and help to organize this sort of institution, before the two countries get into actual trouble.

A Bohemian lawyer, who, after hearing my opinion, disagreed, said: "Shakespeare is more loved and read by Germans than by English people. But, the more the Germans like Shakespeare, the more they hate the English people. So, I think the more the American or the Japanese know each other, the less one will like the other." There I found, I did not tell the lawyer, the most important premise.

War will never end war.

History proves that war is often the cause of another war, even between the people who have fought shoulder to shoulder against the common enemy. Who can tell that this war is the last war in human history? Who can tell that Japan will not fight because she is not rich enough to fight? War is destructive. War is not a business. No nation calculates the profit or loss before they start a war. It is hatred that is the cause of war. A nation fights pledging her country.

I said the tunnels under the Pacific—the understanding between the two countries—will always keep the ocean peaceful. But, I must not forget the most important premise, this time.

Americans as well as Japanese should be more Christianized. The only way to gain eternal peace is that all humanity go to Christ, with a most humble mind.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrites, cast out the beam first out of thy own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."—Matt. vii, 3-5.

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